

A POSTSCRIPT.

To the Paper of HUMILIATION.

THAT Religion and Vertue do greatly conduce to the Weal and Happines of Kingdoms, States, and of all Societies of Men, as well as of single Persons; and Irreligion, Profaneness, Vice and Debauchery, to their Dissolution and Destruction, hath been observed by Philosophers and Wise Men in all Ages: And that they have both a Natural Tendency thereunto, and are moreover often directed by a special Providence of God in concurrence with other causes to those Ends, I have both by domestic Examples and Reasons, as far as I thought necessary in so plain a Case, shewed in the *Caveat* before mentioned. In which taking notice of the great Degeneracy and Corruption of the Manners of this Nation, I also shewed that our late Extraordinary, though undeserved, *Deliverance* did in a more special manner oblige us to a speedy & effectual *Reformation* thereof: And that we could not expect but that the Neglect thereof under such special Obligations would be attended with some observable Disappointments or Obstructions in our Councils and the Course of our Affairs, as we have seen it hitherto fall out. To this our Solemn *Thanksgiving* added a further special Obligation; and the not doing it thereupon doth beyond all question aggravate the Fault of our Neglect, whereupon I presumed to represent the Case briefly in a particular *Dedication* of those Papers to the King. And when we had another Solemn day appointed for *Fasting and Praying* for God's Blessing upon our Forces in the Warr against the French King, which certainly adds another Obligation, it was but a reasonable Prosecution of the same honest Design to note briefly the Necessity of making a Publick Reformation a Concomitant of such a Publick Humiliation. To all this I will now add these few Considerations:

They, who have any real Love to their Country, be their Religion what it will, if they will acquit themselves but like men

of sense and reason, ought certainly to endeavour the promotion of such a Publick Reformation, by the promoting of some good and Effectual Laws for that purpose, even upon Civil Considerations, as a thing tending by a natural Efficacy to make the People much better either for Peace or Warr, and for the Common Benefit and Advantage of the whole Society. And for an Experiment of the truth of this we need not go far from home, or from our own times. It will be sufficient but to reflect back, and consider well the different Morals of the two Parties in our late Civil Warrs, and their different Success.

And if they have indeed any thing of *true Loyalty* in them (whereof many have made so high Profession) this they ought to demonstrate both by abstaining themselves from contemning and affronting the Laws and Government of their Country in things so sacred with all well constituted States, as the Religion Publickly professed by them; and by a real and active concern, as they have occasion, that all others be effectually restrained. If they have no just concern it is certain their Loyalty is but a Superficial thing, a meer pretence for some design or advantage to themselves: Nor ever did or ever will such Men prove steddy to any Government, but basely betray all, and sacrifice them to their own Interest; and therefore are by no means to be trusted by any wise Governours, notwithstanding any Parrs or Abilities, for which they ought the more to be suspected.

And for those who are *Men of Religion*, and more particularly those of the Church of England, besides the Obligations and Considerations before mentioned, *the Common Prayers* of the Church which are daily used, and in each House of Parliament, as they do afford to them who are there present a daily Admonition of their Duty, so are they in my apprehension a special and great obligation upon them to it. For to pray that God will be pleased *to direct and prosper all their Consultations to the Advancement of his Glory, &c.* and never so much as enter into any Consultation for the effectual restraining the Abominable Profanation of his most holy Name by all sorts of people throughout the whole Nation, and most impudent and presumptuous violation of his Laws; to pray *that*

all things may be so ordered & settled by their Endeavours that Religion & Piety may be Established, and never use any Endeavours for the suppressing of so common and notorious Impieties in the Nation; What is it but to add Impiety to Impiety, to turn Religion into meer Formality, and insted of procuring a Blessing to help to fill up the Measure of our Sins and pull down the Judgments we have reason to fear, the sooner upon us; And the like observations may be made upon the occasional Prayers and Confessions purposely composed for the late Solemnities.

And for those, who perhaps may think better of some *separate Churches*, certainly they would take it amiss if we should question whether they do constantly Pray for God's Direction and Blessing upon this Parliament, or less then is expressed in the Common Prayers: And if they come not behind in their Prayers, and yet are as backward in their Consultations and Endeavours, I see not how they are one jot more excusable, but must necessarily fall into the same Condemnation, if not greater for having deserted the Church and yet be no better.

And these few *Questions* I would propose to them all, who pretend to be Christians: Whether they can hope for any good success in this Undertaking without *God's Blessing*, unless it be such as God sometimes gives to wicked men, whom he useth for the correction of others? Whether there be not such *Cursed Things*, and *National Sins*, which may provoke him to withdraw his *Presence*, and withhold his *Blessings* from Christians, as, well as from others, untill they be removed? Whether there be not reason to believe that *this Nation is Polluted and defiled* and entangled in some such National Sins and Cursed Things, which may obstruct the Divine Blessing? whether their unaccountable flow, or *Retrograde Course of our Affairs* (no less to be admired than the precedent easy Revolution,) may not with reason be reduced and imputed to some such secret cause? And whether a diligent *search* into that remoter but most prevalent Cause, and speedy and effectual *Reformation* of what is amiss, be not the most proper business to begin with, (if we do indeed depend more upon *God's Blessing*, now under such inviting Circumstances, than upon

upon our own shallow and ineffectual Policies) to compleat a happy Progress of our Affairs?

This, if it was done to purpose, as it easily may, and ought to be, would soon produce a great Alteration by the Blessing of God in the Course of our Affairs for the better. Magnanimity, and Courage is the part and duty of a Christian, as much as of an upright Judge or a Souldier: and if we will ever shew it, now is the time. If we basely fear the loss of a few debauched Ministers, Gentlemen or Souldiers, we shall really lose a far greater Number of much better men, and be enslaved and betrayed, as we well deserve, by the Company we choose: whereas by a generous doing our Duty we should better secure them better'd by reformation to our Party.

Possibly, in the Perusal of this Paper, some who are most attentive to the Importance of the Matter, may over-look other things, and think it very good and honest; but these must be Men who have some relish of such things. But others, who are not much affected with that, will be apt the more to regard the Form, and censure it for rude and insolent; and that I am well pleased they should do, and as severely as they will: For I know no better way to convince them of a Fault of their own, than to make them judge themselves in the Person of another. For If I be rude by plain-dealing with my Fellow-Creatures for their Good, who are perhaps but a little above me in some petty, accidental, transitory Advantage, what are they who are not only more rude toward the State, but impious against their Creator, or can behold such Rudeness and Impiety without any Censure, or Endeavour to restrain it? Must I be censured for breaking the Laws of Man, or but of Civility, and out of a good Design? And it is equal then that others shall be permitted in impudent Contempt of the Religion of the State, and impious violation of the Laws of Almighty God? *Therefore thou art inexcusable, O Man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self. And thinkest thou, O Man that judgest, — and dost the same, that thou shalt escape the Judgment of God? Or despisest thou, &c.*